

Arguments on Laclau and Mouffe and the Infinite Thought of Sirohi



Slavoj Žižek

Introduction

The “empty” room and its mornings is then for Borges a poem which in some sense is about its mathematical structuralism, and predicts a subject is an abstraction: it emerges as the result of the process of abstraction, of a person from its real-life context. This is why the “materialist” demands to localize a subject into the texture of its “concrete” historical situation misses the key point: what disappears if we do this is the subject itself. This does not mean that subject is a kind of persistence and unnullable least only insofar as it doesn’t know fully its concrete material conditions: the network of “concrete material conditions” is in itself concrete of course but, it contains cracks and

inconsistencies which are the points of the rise of subjects.

The great writer of abstraction is Samuel Beckett. When he depicts the subjective experience of in fact what I call this greyness in a dullness that Hegel once called Spiritual Labour.

I mean then in fact that Sirohi is a similar writer, he means just, the subject is a concrete subject and is immersed then a concrete ontological commitment to the authentic Communism. I mean somehow abstract from concrete conditions, like in his *Company*, *Deterior*. He means then we will rise. "Rising up, she saw me." Something like that is sex, and flirting. In a seminar, we fell in love. I mean that by this Seminar type argument I make. It can be called an interview with Lacan or Sirohi. Against Laclau and Mouffe who mean something like politics alone like all French philosophers. I argue there is more like something abstract about politics, even about philosophy, something like pure dullness. That simple cure of illnesses, I mean Sirohi is a subject of Truth events as the recent Alain Badiou argues - "Sirohi is a Subject to Truth, not me. I am just his comrade." This then articulates an equivalence - Badiou and Sirohi, the two old style Communists in a New Left approach. One with experimental politics, another with Concrete Praxis from Lenin, and Mao to Trotsky even Mazumdar-Sanyal.

Part I - The Arrival of a Wage Worker to the Party, Something like Getting off a Train

I. Perhaps, a Complex Argument is Marx

I mean in fact, there is a Critique of Political Economy, when in fact the economics is managed by someone in the state and liberalism, and the poor is the real engagement of the militant. Finally I mean, critique is about use-value and art in Ranciere. Now if I articulate and equivalence with Sirohi, it always disagrees, quite like Ranciere might disagree. The new articulation and chains of equivalence even its subordinate chain and dominant chain in Poulantzas is finally articulated to the power question in politics. Is power then this major criticism of Foucault, and even perhaps Sartre, this cycle of social movements which have to petrify or even the power which ensnares the resistance till in Agamben it becomes nowadays some type of event beyond relation, nomination or situation, a Messianic arrival one day after its own arrival.

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What this means is Alain Badiou with Cornel West – is actually about the pure topos of Sirohi – just its pure process – while Sirohi is about a higher process merged with impure processes – imagine that Mingus is Coltrane – not the pure topos of Coltrane – it is more Mingus and more of that actually but virtually Coltrane. That becomes jazz process according to Cornel West – when the parallax is virtual notes of pure type and the actual is impure writings, jottings, simple stuff and languages of common simple language games.

I mean divine this.

I call it the process of meditation being important – the line is for the people to develop – can we call this dialectical materialism with a parallax to historical practical old materialism of Lenin and Trotsky – parallelly the philosophical concrete labour of Bolano and Borges, even Cortazar – with the Higher studies of Sirohi's literary and poetic process – imagine that the virtual and actual are also in this flat reality where did thought arise, and in praxis when did the shadow become necessary but then as concrete – somehow like a Bataille figure that sex is actually a hot woman and a man posing before each other and the real process is irrelevant.

In fact he means – irrelevance – just that is psychoanalysis – just to be free. Inara.

I. Pure Philosophy

A pure Meditation in Descartes – that the order is certainty of science and singularity.

II. Le Mara As a Word – the materialism of Henry James, the racist.

II. Critique, Black Power and Axioms of Equality and even Friendship and Ethics and Practical Humanism

I mean practical humanism. It is something like the old Soviet joke – did you know we were friends when I said we were not friends, or pushed now to Sirohian Soviet arguments he makes, howcome we were lovers when only friends confirmed again and again?

First develop the actual history of racism, a number of abuses and starry processes of highest actors, philosophers all of that – but add our resistance – our violence and even our victory in FLN.

Henry James is a standard novel – nothing brilliant to the critic – some type of development of metaphysical inversion of letter and processes of the process of musical in fact red colour and even elan. Now this then is

finally shifted in parallax to the Sirohian process of red colour in Lavender Haze, a song which means her virtual note there even as a hot woman.

Intevalence is more of a process of virtual and actual which then is virtual. It cannot be a real red colour – it has to be a faded rose red colour of a precise kind. It has to be the correct virtual note.

This in a way, this precise this just absolute this way process is called Greek Bible and is also about the intonation, about the correct ellipses “as such”.

Arabic, Jewish and black rights then so also love for science – just that okay.

III. Comedy – Chaplin on the Staircase Parable

Comedy – just shift the note to purer and we realise comedy – even a racist white fellow is then a joke of a process. Griffith then the essential racist is covering his genius to be revealing the racism directly – now we are honoured to be intellectuals. I mean then in fact that Sirohi is a similar writer, and Badiou is about just the Victor Hugo beginning and not the whole journey which is then a work by Revueltas in cinema recently as a sublime event we all love – something he argues he means just, the subject is a concrete subject and is immersed then a concrete ontological commitment to the authentic Communism. I mean somehow abstract from concrete conditions, like in his Company, Deterior. He means then we will rise. “Rising up, she saw me.” Something like that is sex, and flirting. In a seminar, we fell in love. I mean that by this Seminar type argument I make. It can be called an interview with Lacan or Sirohi. Against Laclau and Mouffe who mean something like politics alone like all French philosophers. I argue there is more like something abstract about politics, even about philosophy, something like pure dullness. That simple cure of illnesses, I mean Sirohi is a subject of Truth events as the recent Alain Badiou argues – “Sirohi is a Subject to Truth, not me. I am just his comrade.” This then articulates an equivalence – Badiou and Sirohi, the two old style Communists in a New Left approach. One with experimental politics, another with Concrete Praxis from Lenin, and Mao to Trotsky even Mazumdar-Sanyal.

Chaplin, Sirohi claims after a long process of imbibition and saving people in healthcare for a year. Women of course. And he is athletic in recovery. I am free. Inara. It can be a simple pretty girl and she is sublime. While aleatory is the sex of it, dialectics divines more. I mean

dialectics in Adorno is covered as mastery – it repeats, it is music, and serves one to jail, but anti-thetically opposes, and he preaches Paulinian violence as dialectical behaviour of in fact the repeated question “Am I God?” so like fuck off then.

Like a performance which is divine, like a elliptical performance for the women, then.

First Christ, the divine subject of praxis and liberation, then Mohammad the literary divinity of Messianic life and finally Sirohi, called a letter-Prophet actually – more of a latterly self-reference to speculative infinity. Imagine displacing the being of event to a process of love instead of theology. This then is theological. Inaara, free us, and be free.

III. Marx then Again

So standard arguments of Sirohi, refer to objective news with jokes on how objective economics is, just business as usual.

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Part II – On An Aeroplane with Istabal Mesravan, and Getting off in India to see Communist Lighting

I. A Classical Maoist and perhaps a dash of Trotsky Style talking, or as Mazumdar-Sanyal call it, Practical Talking is back in debate

I mean then just three axioms for Communism today –

- I. Horizotnal mass power
- II. Close to the Event
- III. Event concept in transit.

II. Edit this Argument in Cinema

Perhaps Lynch mixed with politics is what Laclau criticizes my previous engagement with Hegel or Lacan as. When there is a simple mathematical process it is just the musical notations that matter – first some writings, for psychoanalysis and then two interludes, first as politics, then as love, and marriage, even loud hottest woman talking.

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III. Ontic and Ontological

Ontic – simple horizontal complexity. In science then.

Ontological – a lot of stuff called divining it, the cheap coinage is fine, we have pure coinage – again finance is the virtual note and actual processes develop.

IV. Science, pure Art Regime.

Now articulate all processes to Mao Zedong – the key person for Sirohi to bring to us the Red Book he loves they argue. It just produces the actual process as virtual as well – imagine that we can in fact be creative now be free, that’s a line Sirohi bends and falls into theatrical explanations like Americans.

V. Interlude – The Charles Mingus Opera and Reverse Processes – even a Man who is smoking and metaphysical about health, death or anything.

Just the lesser clothes, and sex, but then off to politics. Instead be a social protesting Hollywood exterior scope and large scope cinema which covers the multiplicity of standpoints on a simple shot of a Soviet footage being edited for black rights in Sirohi. I mean here the point is larger than life, cinema is an mass art meant to reflect on the

social protests which is also Ranciere on politics of art. What is politics to cinema?

Part III – News on Nunes, Syriza and My Own Health Crises

I. Simple Arguments to Nail

Be a politician, and just live through a crisis, don't vote for the radical left. Emancipation is to trust Communism, PCF's Jacques Derar has a work on Sirohi, which argues he is an objective leader like Luckacs says. He is free and happy soon. I mean then an old Jewish joke – what is the Torah saying about you afterall, that you are like a woman who gives you flowers and praises you.

Part IV – What is then Christian Event and Prophet?

I. A Simple Event of Politics

I mean politics is then a politician, and he means Jordan, Damascus, not in fact Europe or even Cuba or Algeria at the moment celebrating an authentic event. No I mean Jordan, such things are called by Cuba and Algeria, why Sirohi is such an inspiration for them. I mean articulate these three countries and constitute a event for the poorest China as well.

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The Prophet is Armed, Istabal Mesravan and old comrades said.